1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

The *Kamtſchadales*, beſides the general name *Itelmen*, diſtinguiſh themſelves by adding the name of the river, or remarkable place where they live, as *Kikſha-ai*, an inhabitant upon the Great River; *Suatchu-ai*, an inhabitant upon the river *Awatſcha*; for the word *ai* being added to any river or remarkable ſituation, denotes inhabitant of that place, as the word *Itelmen* is the general name for inhabitant. Thoſe who think *Konchata* to have been a great captain, ſeem to have applied to him only all the brave actions which ought to be attributed to the ſeveral inhabitants upon the river *Elouki*, who are called *Koatche-ai*, or, in the common way of ſpeaking, *Kontchat*: beſides, this being a received opinion, that the inhabitants of the river *Elouki* are the braveſt of all the *Kamtſchadales*, the *Koreki*, who are their neighbours, might eaſily call the whole nation *Kamtſchadales* from their name *Koatche-ai*; and it is nothing extraordinary to find the word *Koatche-ai* changed into *Kontchala*, and *Kontchala* into *Kamtſchadale*, as we find ſeveral ſimilar examples, not only among theſe barbarous people, but the politeſt nations of *Europe*. 101

With regard to the place where the *Kamtſchadales* came from, or at what time they firſt ſettled here, we can have no certain account; for all that can be obtained from theſe people is only fabulous tradition; and they pretend that they were created upon this very ſpot, and ſay, their firſt anceſtor was *Kutbu*, who formerly lived in the heavens: however by their manners, cuſtoms, language, dreſs, and other circumſtances, it would appear that the *Kamtſchadales* came over from *Mungalia*. Of the antiquity of theſe people *Steller* gives the following proofs: 1*ſt*. that they have loſt every tradition of their origin. 2*d*. That before the arrival the *Ruſſians*, they knew little of any other people, except the *Koreki* and *Tchukotſkoi*; and it is but lately that they came to any knowledge of the *Kuriles* and *Japaneſe*, and this was owing to the arrival of the latter among 174

1741 among them to trade, from a *Japaneſe* boat having been caſt away upon their coaſt. 3*d*. That theſe people are extremely numerous notwithſtanding ſo many are deſtroyed every year by wild beaſts, *&c*. 4*th*. From their great knowledge of the virtues and uſes of the natural produce of the country, which cannot be attained in a ſhort time, not to mention that they have no more than four months in the year left for this enquiry, and great part of thoſe too they muſt employ in fiſhing and making proviſions for winter. 5*th*. All their inſtruments and houſhold furniture are different from thoſe of other nations, and their neceſſities ſeem to have directed the invention of moſt of them. 6*th*. That their uncultivated ſtate of nature and paſſions ſeem to differ very little from that of the brute beaſts, pleaſures being their only purſuit, having no idea of futurity.

The following reaſons incline us to think that they take their origin from the *Mungals*, not from the *Tartars* who live upon the river *Amur*, nor from the *Kuriles* or *Japaneſe*; for if they had ſprung from the *Tartars* it is probable they would have ſettled about the river *Lena*, where the *Jakutſki* and *Tunguſi* live at preſent, theſe places being formerly uninhabited, and much more fruitful than *Kamtſchatka*; nor can we imagine that they were driven thence by the *Jakutſki*; the difference of their manners, and make of their bodies from the *Kuriles* is ſuch that we cannot believe they ſprung from them; and that their origin ſhould be *Japaneſe* appears improbable, becauſe their ſettlement muſt have been prior to the ſeparation of the *Japaneſe* from the empire of *China*; and that they were ſettled there long before the *Japaneſe* fixed in theſe iſlands in the ſea of *Kamtſchatka* appears from their not knowing the uſe of iron, or iron ore, though it is above two thouſand years ſince the *Mungals* made their arms and other inſtruments of iron, and the other *Tartars* knives and daggers of copper; therefore it is probable that the *Kamtſchadales* were driven hither by the tyranny

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

ranny of the Eaſtern conquerors, as the *Lopari*, *Oſtiaks*, and *Samojeds* were driven to the extremities of the North by the encroachments of other *European* nations. If *Kamtſchatka* had not been inhabited before the *Tunguſi* had got a ſettlement, it is probable they would have fixed here, as being ſafer from the dangers of any ſudden attacks of their enemies.

Thus it appears likely, that the *Kamtſchadales* lived formerly in *Mungalia* beyond the river *Amur*, and made one people with the *Mungals*, which is farther confirmed by the following obſervations, ſuch as the *Kamtſchadales* having ſeveral words common to the *Mungal Chineſe* language, as their terminations in *ong*, *ing*, *oang*, *chin*, *cha*, *ching*, *kſi*, *kſung*; it would be ſtill a greater proof if we could ſhow ſeveral words and ſentences the ſame in both languages: but not to inſiſt only upon the language, the *Kamtſchadales* and *Mungals* are both of a ſmall ſtature, are ſwarthy, have black hair, a broad face, a ſharp noſe, with the eyes falling in, eyebrows ſmall and thin, a hanging belly, ſlender legs and arms; they are both remarkable for cowardice, boaſting, and ſlaviſhneſs to people who uſe them hard, and for their obſtinacy and contempt of thoſe who treat them with gentleneſs.

CHAP. III.

Of the ANCIENT STATE *of the Natives of* Kamtſchatka.

BEFORE the *Ruſſian* conqueſt they lived in perfect freedom, having no chief, being ſubject to no law, nor paying any taxes; the old men, or thoſe who were remarkable for their bravery, bearing the principal authority in their villages, though none had any right to command or inflict puniſhment.

/127 cont./ The next and last of the Kurile Islands, Schumschu /Shumshu/, on the other hand, received its population, not from the south anymore, but from the north, from the adjacent Kamchatka Peninsula. It was not Ainu, but Italmen or Kamchadal, who originally visited this island only to trap animals, but after the arrival of the Russians in Kamchatka, they began to take up permanent residence out of fear of having to pay tribute to the latter and because of quarrels among themselves (2). The names of the islands mentioned also suggest

2. Steller, op. cit., pp. 7, 30; Krasheninnikov", op. cit., Vol. I, p. 143; Vol. II, pp. 2, 4.

this spread of the Ainu and Italmen over the Kuriles, for in the Ainu language "Poro mosiri" or "Poro-moschiri" means "large island" (3), and "samatsch" is said to mean "island" in the

3. Not simply "island," as Steller (op. cit., p. 7) interprets the name "Buru muschi" and the "Paramusir" made from it, so he thinks, by the Russians.

Italmen language (4). Moreover, the Italmen on the island of

4. Steller, op. cit., p. 6. This is the reason why the inhabitants of the southern tip of Kamchatka call the inhabitants of the islands "Sumtschuai," i.e., islanders (Steller, op. cit., p. 7.

Schumschu and on the southern tip did not maintain relations with the Ainu from the more distant islands without mixing with them: for many years they have entered into marriages

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3. (cont.)
of the Kamchatka Region/" (Poln. sobr. uchen. puteshestvii po Rossii, Vol. II, p. 49).

says the same, but more vaguely and evidently repeating Steller; according to him, however, Italmen needles are supposedly called K S.S. "schischj," and, accordingly, the Japanese, "Schischaman." F.J. The following will show that this explanation is wrong and based 101 on a misunderstanding. Names for the Japanese quite similar 114 to those used by the Kamchadal are used by the Amur peoples, 174 at least those on the island of Sakhalin and along the lower G course of the Amur. The Gilyak on the mainland and on the G1 [101] island call them "Ssisam" (4), and the Olcha and Goldi, "Ssissa" (5).[2]A

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4. Therefore, when in a handwritten document from 1744 found by Middendorff in the archives of Udskoi Ostrog there is mention of the "Ssysaizy," who are said to have destroyed a vessel in the mouth of the Amur (cf. his Reise in den äuss. Nord. etc., Vol. IV, p. 165), it is undoubtedly the Japanese who are being referred to by their Gilyak name transformed by the Russians. Middendorf himself, by the way, had heard the name "Ssissan" among the Gilyak along the Sea of Okhotsk, but he thought that it referred to the southern Kurile Islands (cf. Bull. de la cl. physico-math. de l'Acad. Imp. des sc., Vol. IV, p. 233; also Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, p. 615).

7A [Footnote "(5)" appears on p. 409 -- Analyst]

000 /192 cont./

"Ssissa" (5). In view of the lack of any contact between the Amur

S.S. 175 101 174 439 F.J. 101

5. The Chinese traders on the Amur and Sungari use the same name for the Japanese. Even in the Sungari region Venault heard of a "Si-san" country to the north, which he hoped to reach on his trip down the Amur (1850). On the way, he was told by Chinese traders that they themselves never went to Si-san, but only traded with it through the mediation of the Jupi-tatse. On the basis of all the information that he had collected, he suspected that "Si-san" was the island of Karaftu (Sakhalin) (see his "Excurs. dans les parties intér. de la Mandchourie" -- Nouv. Ann. des Voyages, fifth series, Vol. XXX, 1852 [Vol. II], pp. 207, 215, 222, 224).

S.S. [113]

K SS. FJ 101 114 ● 174 177 A 101 A [133] A F.J. 101 175

In view of the lack of any contact between the Amur peoples and the Kamchadal and their completely different languages, the almost identical name that they have for the Japanese indicates that they must have taken it /193/ from the same source. And this source is easily found. It is the Ainu: for the Amur peoples, the Ainu of Sakhalin; for the Kamchadal, the Ainu of the Kuriles. Just as the one bridge, Sakhalin, leads from Jesso /Yesso/, the main island of the Ainu, to the Amur region, so the other bridge, the island chain of the Kuriles, leads from Jesso to Kamchatka. It is known from Japanese as well as European sources that the Ainu of Jesso have a similar name for the Japanese. In the description of Jesso written in the seventeenth century by the Japanese Kannemon and translated by Titsingh (1),

A F.J. [113]

1. "Jeso-ki, ou Descr. de l'île de Jesso," etc., compiled by the interpreter Kannemon and published in 1632; translated by Titsingh,

/571 cont./

Ainu. Steller (1) and Krascheninnikof (2) expressly state that the

1. Beschr. von dem Lande Kamtschatka, p. 249, note a, and p. 320.

2. /Opis. zemli Kamchatki /Description of the Region of Kamchatka/" (Poln. sobr. uchen. putesh. po Rossii, Vol. II, p. 49).

first iron implements of the Kamchadal, which they knew and used even prior to the arrival of the Russians in their country, were large Japanese iron needles, and their Kamchadal name also points to this origin of them, for "sühse" (according to Steller) or "schisch" (according to Krascheninnikof), as I have pointed out above (3), only means "Japanese" after the designation for

3. See pp. 407-412 above.

the Japanese passed on to the Kamchadal by the Ainu of the Kurile Islands. The Kamchadal, as Steller further reports, knew how to do some forging on these needles, which they presumably learned from the same Ainu who had brought them the needles. For instance, if the eye of the needle broke off during use, they made it red-hot, gave it a form like its former and by hammering it with a stone, /572/ and bored another hole in it with the help of another needle. Likewise prior to the arrival of the Russians, they also received through the Kurile Ainu pieces of Japanese iron ore. They knew of no other use for these, however, than to fasten them, if, as Steller relates, they were about 2-3 inches long and had roughly the shape of a knife, to the tip of a pole and set this up in front of their houses as a symbol of great respect and wealth. It is certain that this esteem of the Kamchadal for such an insignificant and in itself quite useless thing for them was based on information from the Ainu that this was the material out of which the Ssisan (Japanese), who in

2: Schrenck--896 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2
Kamchadal RY3
Ainu AB6

K 823 A 439 823 186

/572 cont./

their eyes, of course, were surrounded with the aura of great wealth and esteem, made those knives, swords, and the like which they themselves (the Ainu) prized so highly and paid for so dearly in trade with them. How very much this was the case can be seen from Steller's information that the Kurile Ainu gladly gave 20 sea beavers for an old Japanese saber and thought that they had made a very good trade, but wore such sabers only on festive days or during festive processions and made "the strangest figures during the welcoming" with them.

A 439 435

For the moment it must remain undecided whether the above-mentioned iron needles, which came from Japan to the Kamchadal as their first iron implements, spread from the latter to their neighbors, the Koryak and the Chukchee, before iron was brought these peoples by the Russians. At any rate, three Paleo-Asiatic peoples, the Ainu, the Gilyak, and the Kamchadal, received iron from Japan, and this was a natural consequence of the geographical position of the latter in the vicinity of these peoples, for just to the north of Nippon, the principal island of Japan, is the island of Jesso, the principal region of the Ainu (1),

G A K 439 19 325

A [131] [114] [113]

1. The view advanced chiefly by Ph. Siebold that the Ainu formerly also inhabited the north of Nippon (see above, p. 255) has recently been attacked by Brauns ("Die Bewohner des Japanischen Inselreichs /The Inhabitants of the Japanese Island-Realm/" in the Jahresber. des Frankfurter Vereins für Geogr. u. Statist., Years 48 and 49, 1883-1884, 1884-1885, Scientific Part, pp. 5 ff).

which, in turn, on the one hand, leads to the half-Gilyak Sakhalin, and, on the other hand, via the chain of the Kuriles, to Kamchatka. One may therefore draw the further conclusion that at the time when these peoples lived farther in the interior

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of the continent (2), as may be presumed for various reasons,

2. See p. 247 above /untranslated/.

they still had no knowledge of iron and obtained this only after they had become peripheral peoples, that is, after they had been pushed to the extreme eastern coast of the mainland and to the islands and peninsulas lying in front of it and had thus arrived in the vicinity of Japan (3).

3. The question as to the origin and development of ironworking in Japan lies, of course, outside the scope of this work.

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If we now return to the Gilyak after this digression, this is the place, in concluding the above discussion of their weapons used for hunting on land and on the water, to mention a few other pieces of their armament. First to be mentioned here are two types of armor (Gilyak petsch) which are completely different in form, material, and origin, /573/ and which, to be sure, are no longer in use at present, but are of no little historical-ethnographic interest.

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One of them is iron armor (Gilyak wytsch-petsch). This consists of thin, longish, iron lamellas provided with holes, by means of which they are fastened close to one another on animal or fish skins with straps. The headpiece of this armor (Plate XLIV /see p.1024/, Fig. 2) has the shape of a helmet. The upper, rounded ends of its iron lamellas are bent back somewhat and wound with a strap; a piece designed for the protection of the neck hangs down from its lower edge. The breast or body piece (ibid., Fig. 3), of which I saw only individual parts (in the village of Tebach) consists of several rows of iron lamellas overlapping from top to bottom, which are wider and longer than those of the headpiece. In speaking of the Smerenkur (Gilyak) of Sakhalin, Mamia Rinsô (1) mentions this iron armor and says

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1. Op. cit., p. 194.

Ka 144 ("small beards, Kalmuck type of face, and inclined nose") is applicable more to the Kamchatka than to the Eskimo type.

Ka 144 Ko 144 C 144 Our studies thus indicate that in spite of the presence of the Eskimoid element in the racial composition of the coastal Koryak and the Itelmen, there exist--parallel to them--fairly definite traits of the Kamchatka type. In making a chart for the racial composition of the Kamchatka Oblast we shall use a double cross to indicate a definite prevalence of a given type, a simple cross to indicate the presence of a particular type as one of the basic components, and a vertical line to indicate the existence of a small but still perceptible admixture.

[8] [Table on p. 8:]

Types	Eskimo	Itelmen	Kamchadal	Coastal Chukchee and Koryak	Reindeer Chukchee and Koryak	Lamut	Descendants of ancient Russian immigrants
Eskimo							
Kamchatka							
Paleo-Siberian							
Light Europoid							

The Problem of the Genesis of the Kamchatka Type in the Light of the Conducted Studies

Ka 174 144 Ko 144 The results of the studies conducted in 1947 did not provide a definite answer to the posed question. Both the coastal Koryak and the Itelmen hold an intermediate position between the characteristic representatives of the Kamchatka and the Eskimo types. However, this fact tends to favor more the hypothesis that the Kamchatka type was formed without a

Ka Lamut admixture. The conjecture that there is a very small
174 degree of probability that such mixing was significant among
144 the Itelmen preserves its force. As for the Eskimoid or (what
Ko in the present case is the same thing) the Americanoid traits
144 of the Itelmen, we must take into consideration the fact that the Kamchatka type is not aboriginal in Kamchatka. It was preceded by the Americanoid proper type, whose representatives did not have the epicanthus. It is little probable that the ancestors of the present-day American Indians--who had at one time lived in northeastern Asia--had not spread out throughout the Kamchatka Peninsula, that all of them had migrated to America, and that new ethnic waves which brought to this area people with Mongoloid traits, found this region uninhabited. One can hardly doubt that the ancient inhabitants of this region assimilated with the later immigrants and left an imprint on their racial characteristics.

It thus follows that while our studies do not lead to a denial of the presence of a Lamut admixture among the Reindeer Paleo-Asiatics, they indicate the existence of the Kamchatka Mongoloid type formed independently of this admixture.

C The Immediate Tasks of Further Research

174 Having defined the basic types obtained among the population
144 of northeastern Asia, we must determine the routes by which they penetrated into the given territory. Theoretically, one
Ka can conceive of the following routes:
174 a) from southeastern Asia:
144 1. over the islands (Japan and the Kurile Islands),
2. over the continent, along the western coast of the Sea of Okhotsk;

b) from Siberia:
1. from the interior regions,
2. along the coast of the Arctic Ocean;

c) back from America.

The last route is possible only in the case of the Eskimo type and is definitely excluded in the case of the Kamchatka type. If we assume this possibility, we must first determine the place of the Eskimo and the Kamchatka types in the racial framework, i.e., we should undertake a detailed morphological comparison [9] of them with other Mongoloids (Siberian and south Asiatic) and also with the American Indians.

Ka 1. A similarity of the Kamchatka type to the best-known
144 type of the population of the Siberian interior obtains only in

Ka 141 121 114 gathering skulls somewhere in the area of the Chaun Bay must lead to fruitful results and may be regarded as one of the next tasks of our study.

3. Finally, we should not forget that the conclusion that there exists a profound anthropological difference between the Paleo-Asiatics and the American Indians has been made on the basis of very superficial scholarly ideas about the racial peculiarities of the native population of North America. Many peoples of North America (for example, the Northern Athabascan Indians) have generally remained uninvestigated and the scientific data available with regard to other peoples are confined in most cases to a few measurements and to the most sketchy kind of description. The existing craniometric data, insofar as they lack the most essential measurements, such as those of the nasal profile and of the face as a whole, are completely inadequate. It follows, therefore, that we should undertake special projects of studying craniological collections of the American museums.

Ka 174 4. Paleoanthropology of Japan may provide important leads to the study of the possible migration routes via islands into Kamchatka. If it is true that the ancient population of Japan was of the Ainu race, the route via the Kurile Islands is excluded in the case of both the Eskimo and the Kamchatka types. (3)

3. If we shall regard the Ainu type as an original Proto-Mongoloid form--a hypothesis which, though improbable, cannot yet be discarded.

[17] However, the paleoanthropology of Japan is so poorly developed (in spite of the relative abundance of material) that the hypothesis presuming a very ancient character of the Mongoloid elements encountered on the territory of Japan, and holding that at least one of the population types which inhabit Kamchatka may have penetrated there via the Kurile Islands may not be regarded as finally disproven.

000 As a result, the organization of the exploration of paleoanthropological materials contained in the Japanese museums is also one of the next tasks of our future study.

5. In studying the problem of the continental migration route along the Okhotsk seaboard, we must define more accurately the outline of the areal [basic unit in biogeography] of the Eskimo type, which seems to skirt the northeast of Asia. With this purpose in mind, we shall in the nearest future investigate

000 the Koryak of the Karaginsk and the Olyutorsk rayons and the small group of the so-called "Kerek."

Furthermore, it is essential to study again the Tungus of the Okhotsk seaboard, who--according to the data provided by Levin--have some Eskimoid traits.

These projects should include also the Tuguro-Chumikansk, the Zeysko-Bureinsk, and the Aldansk Tungus who up to this time have remained almost completely uninvestigated.

6. At this stage of our work the anthropological data with regard to northeastern Asia are insufficiently related to the data in the fields of linguistics, ethnography, and archaeology --a situation which is to be explained by a relative backwardness of scientific work in these fields in the recent times.

Ko 197 Ka 197 174 144 C 197 If--as Bogoraz thought--the Chukchee, the Koryak, and the Itelmen languages are, in fact, characterized by certain common linguistic features, (4), and if the appearance of these

4. The question is raised, of course, only with regard to the Itelmen language. The relationship of Chukchee and Koryak is quite obvious.

languages in northeastern Asia was connected with the migration from the outside, it is a tenable hypothesis that the migratory flow brought the Kamchatka racial type. The further development of this hypothesis is prevented by the absence of serious linguistic studies about the degree and character of relationship of the languages of northeastern Asia among themselves and with the languages spoken by peoples inhabiting other regions.

Ka 174 The distribution of the Eskimo and the Kamchatka types does not reveal their connection with the contemporary ethnic classification of the Paleo-Asiatic group. [18] It may be presumed that we are dealing here with a trace of a more ancient ethnic demarcation. Does this distribution not reflect the division of the people in question into reindeer raisers and coastal (bank) hunters? Unfortunately, we do not possess any data about the culture of the internal regions of southeastern Asia before the introduction of reindeer raising.

Ka 144 174 The question of chronological appearance of the Eskimo and the Kamchatka types in northeastern Asia cannot, it seems, be based only on the study of the present-day population groups. The Eskimo type, which has preserved some Americanoid traits regarded, not without some foundation, as protomorphic

Ka 144 174 traits of the Mongoloid racial stock, may be regarded as the more ancient of the two types. The morphological peculiarities of the Kamchatka type have undoubtedly been developed at a later date. On the basis of this hypothesis we may presume that the latter penetrated northeastern Asia in the wake of the Eskimo type. However, the distribution of the Eskimo type which inhabits, as it were, the fringes of Kamchatka and of the Chukot Peninsula (Chukotka) indicates a later appearance there of the Eskimo type. And we may furthermore take into consideration, as has already been noted, the possibility of the Eskimo migration back from America.

The determination of chronological relationship existing among different racial types almost always requires the assistance of paleoanthropological data. The fact that such data are lacking not only for Kamchatka, but for the entire Soviet Far East, explains the unsatisfactory tempo and volume of the present archaeological work.

The absence of a relatively exhaustive plan of anthropological research is the greatest obstacle to the ethnological synthesis of peoples inhabiting the shores of the Pacific Ocean. A large-scale organization of archaeological exploration is therefore our most urgent task at the present time.